

effect a cure, and wearying of exile he at last returned home, where he continued to dress and speak as a woman.¹ Again, the Kuki-Lushai of Assam believe that if a man kills an enemy or a wild beast, the ghost of the dead man or animal will haunt him and drive him mad. The only way of averting this catastrophe is to dress up as a woman and pretend to be one. For example, a man who had shot a tiger and was in fear of being haunted by the animal's ghost, dressed himself up in a woman's petticoat and cloth, wore ivory earrings, and wound a mottled cloth round his head like a turban. Then smoking a woman's pipe, carrying a little basket, and spinning a cotton spindle, he paraded the village followed by a crowd roaring and shrieking with laughter, while he preserved the gravity of a judge, for a single smile would have been fatal. To guard against the possibility of unseasonable mirth, he carried a porcupine in his arms, and if ever, tickled beyond the pitch of endurance, he burst into a guffaw, the crowd said, "It was the porcupine that laughed." All this was done to mortify the pride of the tiger's ghost by leading him to believe that he had been shot by a woman.²

The same dread of attracting the attention of dangerous spirits Exchai at critical times perhaps explains the custom observed by some East of cost-African tribes of wearing the costume of the opposite sex at circum-^{liesex}cision. Thus, when Masai boys have been circumcised they dress at circi as women, wearing earrings in their ears and long garments that ^{cision}reach to the ground. They also whiten their swarthy faces with chalk. This costume they retain till their wounds are healed, whereupon they are shaved and assume the skins and ornaments of warriors.³ Among the Nandi, a tribe of British East Africa, before boys are circumcised they receive a visit from young girls, who give them some of their own garments and ornaments. These the boys put on and wear till the operation of circumcision is over³ when they exchange the girls' clothes for the garments of women, which, together with necklaces, are provided for them by their mothers; and these women's garments the newly

circumcised lads
 must continue to wear for months afterwards. Girls are
 also circum-
 cised among the Nandi, and before they submit to the
 operation
 they attire themselves in men's garments and carry
 clubs in their
 hands.⁴

If such interchange of costume between men and
 women is

¹ Rev. J. H. Weeks, *Among Congo Cannibals* (London, 1913), p. 267. ³ A. C. Hollis, *The Masai* (Oxford, 1905), p. 298.
 Compare *id.*, "Anthropological Notes on the Sangala of the Upper Congo River," *Journal of the Royal Anthropological Institute*, xl. (1910) pp. 370-371. ⁴ A. C. Hollis, *The Nandi* (Oxford, 1909), pp. 53-58. Mr. Hollis informs me that among the Akikuyun, another tribe of British East Africa, the custom of boys dressing as girls "The Kuki-Lushai Clans," *Journal of the Royal Anthropological Institute*, at or after circumcision is also observed.